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To the Courteous READER, especially the Inhabitants of the Towns of *Wethersfield*, and *Lancaster*, in New-England.

GOds forsaking of such as He hath been near to, is a thing of such weight and solemnity, and hath such bitter effects, that it is a meet subject, [especially in a dark and mourning day] for Ministers to speak to, and for People to hear of: that the one may warn of the danger, and the other avoid the Judgement. As Gods presence is the greatest glory to a People on this side Heaven, so his absence is the greatest misery on this side hell; this therefore must needs be a concerning point, to such as will concern themselves in their concernments: The ensuing Sermon will appear a solemn Word, if duely considered; the subject matter is very solemn and weighty, [Treating of Gods being with, or forsaking a people] *the time when it was delivered, was a solemn time,* (*a day of* FAST *throughout the Colonies,*) *the Reverend* Author *that composed, and Preached it, was one solemn and serious above many others, and that which adds one great circumstance to its solemnity, is, in that it was the last word he spake to the*

World, being but about two dayes before he left it. As it is solemn, so 'tis seasonable and pertinent. It is a time wherein we have given God just cause to forsake us, a time wherein God is threatning to forsake us, A time wherein God hath in some measure forsaken us already, and what can be more seasonable, than to shew the evils that befall a forsaken People that we may yet be awakened, and return, that the Lord do not forsake us utterly,

As for the Reverend Author, there needs nothing to be said in his commendation, he was known amongst the Churches in this Wilderness, and known to be a workman that needed not to be ashamed; That his Name [which was sometimes precious amongst those that knew him] may not be forgot, and that being dead, he may yet speak to a land that have in some measure forsook their God, and are in danger of being forsaken, is the ground-work of the publishing this small part of his Labours, It is commended especially to the perusal of the Inhabitants of Lancaster and Wethersfield: He was a Man well known to you, the one had his Life, and the other his Death: and both his loss, you cannot easily forget his Name, and 'tis desired that you may not forget the Labour and travel, he hath had amongst you; the Word which he Preached to you was acceptable whilst he was living, and it is presumed it will be accepted with the like Candor now he is dead. Indeed had it been intended, and fitted by himself for the Press, you might have expected and found it more

Large

large, and polished; but as it is, it is thought fit, not to be lost, and may be of great use and benefit, to open to us the danger of forsakeing God, *to humble us for our coolings, and declinings from* God, *to quicken us in our return to, and close walking with* God, *and that it may attain this end, is the hearts desire, and prayer of him, who abundantly wishes thy welfare, and prosperity in Christ Jesus.*

B.W.

Jeremiah

Jeremiah 23. 33.

And when this People, or the Prophet, or a Priest, shall ask thee, saying, what is the burden of the Lord? thou shalt then say unto them, what burden? I will even forsake you, saith the Lord.

IN the Words; there lies before us, [*First*] A Question, supposed, to be propounded, wherein there is two things: 1. The Questionists, *this People, or a Prophet, or a Priest.* 2. The Question it self, or the matter of it, *What is the burden of the Lord?* [*Secondly*] There is an Answer, and a solemn Answer too, which is put into his mouth by the Lord, and which he is to return as the Lords Answer to the Question? *Thou shalt then say unto them, what burden? I will even forsake you, saith the Lord.*

In which Answer, there is three things, 1. An expression of indignation, what bur-

2. An assertion by way of Answer to the question, *I will forsake you.*

3. A Seal of ratification, in the last words, *Saith the Lord:*

God having before dealt with the Pastors, that did destroy, and scatter the flock, as in the beginning of the Chapter, *Wo be to the Pastors that destroy and scatter the sheep of my pasture*, & ver. 2 *I will visit upon you the evil of your doings, saith the Lord, and also with the false Prophets, that prophesied lies in his Name*, as ver. 9. *My heart within me is broken because of the Prophets*, & ver. 32. *Behold I am against them, that prophesie false dreams, saith the Lord, and do tell them, and cause my people to erre by their lies, and by their lightness*: which sort of the prophets went without their commission, as *ver.* 21. *I have not sent these Prophets yet they ran.* He proceeds from the head Rulers, to the people that were seduced by them: for by this means their hands were strengthened in sin, so as that they did not return from their wickedness, as *ver.* 14. It was a usual thing for the Prophets of the Lord, to begin their Sermons (the matter whereof was minatory, wherein the Lord threatned them with just judgements) with that Phrase, *the burden of the Lord*, as will easily appear if you consult, *Isai.* 13. 1. & 15. 1. & 22. 1. & 30. 6. Now they do in the words of the Text, or are supposed in mockery to demand, what *Burden* he had from the Lord, for them.

For

For the opening of the words, *And*: or moreover, because he here enters upon new matter: *this people*, or the prophane sort of them, whom the false Prophets had seduced, to which he joyns the Prophet and the Priest, in that they were alike prophane, as *ver.* 11. *For both Prophet and Priest are prophane, yea in my house*, saith the Lord: and when Prophets are prophane, there is wont to be a pack of them, as *Jer.* 5. 31. *The Prophets prophesie falsly, and the Priests bear rule by their meanes, and my people love to have it so*: shall ask thee saying, *viz.* in a deriding way, not out of a holy end or desire, *What is the burden of the Lord? or from the Lord?* So were the Prophesies filled, that contained in them, *Threatnings, Judgements and Plagues*, 2 King. 9.25. As if they had said, what hast thou further mischief in thy head to declare? further woes and threatnings to pronounce? hast thou nothing else to prophesie but Mischief and Calamity? *What is the burden now? Thou shalt then say unto them*, the Lord knew what they would say to him, and tells him what he should say, by way of reply, *What burden?* a retorting, by way of holy indignation; ask ye in lead *what burden?* and that in a way of derision, are you of that strain and spirit? *I will even forsake you saith the Lord*: a burden heavy enough, and you are like to feel it so ere long, heavy enough to break your Backs, to break your Church and your Common wealth, and to sink

you

your haughty Spirits, when this *Burden* shall come upon you, in its force and weight.

Doctr. *That the Lord may even forsake a People, that have been near to him, and He hath been near to; though for the Lord thus to do, is as fearfull and hideous a judgement as can be inflicted on any People.*

The Doctrine is double, it hath two parts.

First, That the Lord may do thus.

Secondly, When He doth, it is a very sad and heavy burden. It may be prosecuted as two distinct points.

1. God may forsake a People that hath been near to him, and that he hath been near to. This may be spoken to in this order.

1. What is meant by Gods forsaking a People.

2. How may it appear that God may forsake, even such a People as the point speaks of?

3. The Reasons.

4. The use.

1. What doth Gods forsaking mean? what is intended thereby?

Sol. It means Gods with-drawing himself, as the Prophet *Hosea* phraises it, *Hos.* 5. 6. *They shall go with their Flocks and their Herds to seek the Lord, but shall not find him, he hath withdrawn himself from them.* They shall seek him, and not find him, and there is a good reason, [illegible]

withdrawn himself, he is gone, in respect of his gracious presence. We must here distinguish betwixt Gods general presence, and his precious presence. In respect of his general presence, he is not far from any one of us, *for in him we live, and move, and have our being*, Act. 17.27.28. We have not only our beginning from, but our being in him As the beam hath its being in the Sun. Of the general presence of God, we read, *Psal.* 139. 7. There is no flying from it, *Whither shall I go from thy Spirit, or whither shall I flie from thy presence?* In this sense God is every where, as it is *ver.* 8. & 9. *If I ascend up into Heaven thou art there: if I make my bed in Hell, behold thou art there.* He fills Heaven and Earth, and there is no hiding from him, *Jer.* 23. 24. *Can any hide himself in secret places, that I shall not see him, ? saith the Lord, do not I fill Heaven and Earth? saith the Lord.* He hath Heaven for his Throne, and the Earth for his Footstool, as it is *Isai.* 66. 1. This general presence of God, if believingly apprehended, and strongly believed, might be of great use.

But it is not this general presence that is meant: but his especial presence, his favourable and gracious presence, the removing whereof, is that that is intended, by the forsaking, that the Text and Point speaks of. God is said to forsake a People two wayes.

1. As to Affection.
2. As to Action.

1. As to Affection, when He discontinues his love to them, when he takes away his love from a people, then He takes his leave of a people. *My mind is not toward this people*, Ier. 15. 1. a very heavy judgement, and sad removal. Be *instructed O* Jerusalem, *least my Soul depart from thee:*

2. As to Action, when God takes away the signs of his presence.

As when he takes away mercifull and gracious Providences, when he carries not towards them as he was wont to do: but vexes them with all manner of adversity, *Deut.* 31. 17. I *will forsake them, and many evils and troubles shall befall them:* when he ceases to protect them from evils and enemies, as in times past, and provides not for them, as he was wont to do. When he takes away his Ordinances, and bereaves a people of the glorious things of his house, or takes away his Spirit from accompanying them, whereby the glory ceases, and the Ordinances are rendered in-effectual for the saving good of a people.

2. *How it may appear that God may forsake such a people?*

It may appear by what God hath threatned. What God hath threatned, to such as the place speaks of, may be inflicted on them: but God hath threatned such judgements to such a people. *My anger shall be kindled against them*

and I will forsake them, as near as they are to me, and as dear as they have been to me, *Deut.* 31. 17, Many such threatnings are found in the Scripture against *Israel*, who are stiled a people near unto him.

In that such as have been near to God, and he near to them, have complained of their being forsaken by God. *Thou hast forsaken us*, is one of the bitter moans, on record, that the Church of God did often make unto him.

What God hath inflicted on such, may be inflicted on such again; what God hath done to some, he may do to others in the same state, and relation; for he is Unchangeable. Those that were once the only peculiar people of God, near to God, and had God near to them; yet what is their condition at this day? A forsaken condition, is the condition of the Offspring of *Abraham*, Gods Friend, a seed whom he had chosen, and hath been so, for above sixteen hundred years. God hath been angry with them, and forsaken them, as they were foretold long agot How is it with the Churches of *Asia*, that were once famous golden Candlesticks? that had Epistles written to them. Are they not in a forsaken condition? not the face of a Church to be found amongst them.

So that they may do that, which may deserve [illegible], therefore they may do that which [illegible] procurgit. They may do that which

which may deserve a forsaking, they may through the corruption and unbelief of their hearts forsake God, and God may in just judgement retaliate, and thereupon forsake them: This is spoken to, in the forequoted place, *Deut.* 31.16,17. *They will forsake me, and break my Covenant which I have made with them: then my anger shall be kindled against them in that day, and I will forsake them, and hide my face from them.* So again, 2. Chron. 15.2. *But if you forsake him he will forsake you*; the first is supposed, *if you forsake him*, the latter is imposed, *he will forsake you*;

But why doth the Lord forsake such a People? The Reasons:

1. To shew that he hath no need of any, he hath forsaken many, and may forsake many more, to shew that he hath no need of any. God would have all the world to take notice, (that though all men have need of him, yet) he hath no need of any man.

2. To testifie his Sanctity, and severity against sin. He will not spare them, that have been near him, if they will not spare their sin for him. He is a holy God, and if they will have their sins, and their lusts, and their wayes, and their lovers, he will vindicate his holiness, by inflicting this judgement on them.

3. To be a warning to all that injoy his gracious presence. That they see that they make much of it, and that they take heed that they

do

do not ſin againſt him, and forſake him and provoke him to forſake them alſo.

Cauſ. The point is to be underſtood of a people that are viſibly and externally near and dear to him, and theſe may be totally and finally forſaken of God: and yet here it muſt be noted, that God may exerciſe a deal of patience, and forbearance toward ſuch as he is about to forſake, he did ſo with the old world, he did ſo with the *Iſraelites* of old, he did ſo with the ſeven Churches of *Aſia*: he did not wont ſuddenly, and at once to forſake a People, that have been near and dear to him; but he is wont to give them warning, and in patience to bear a while with their frowardneſs, and wait to ſee if there be any returning to him, before he doth inflict this heavy and ſharp judgement.

Uſe It ſerves to admoniſh us, not to bear our ſelves too high, upon the account of Priviledges: It is a great priviledge to have the Lord near us, and to be near unto him: and ſome lean upon this though they abide in their ſin, *Micah* 3. 10 11. *They build up Sion with blood, and Jeruſalem with iniquity, yet will they lean upon the Lord, and ſay, is not the Lord among us?* But if our deportments be not according to our priviledges, if we do not carry it therein, by becoming an humble, fruitfull, and holy people; the Lord will bring forth this heavy burden againſt us, we ſhall be rejected, and forſaken of the Lord, whatever

ever our external priviledges be.

But the second part of the Doctrine; or the second Doctrine may be now spoken to, *viz.*

That it is the heaviest burden, or the sorest of Judgements for the Lord to forsake a people.

There may be two things spoken to in the management of this Truth. 1. Arguments to evidence it. 2. The Uses of it.

1. If God hath threatned it as a very sore judgement, then sore it is so. Now when God hath been angry with a people, he hath manifested the same by menacing them with his forsaking them: when he hath been designed to do them a deep displeasure, upon the account of some high provocation, he is wont to threaten them, not by taking away this, or that outward comfort from them; but by taking away himself from them.

And that is a woe indeed, a woe with a witness, *Hos.* 9. 12. Yea, woe also to them when I depart from them: this is the woefullest day that such a people are wont to meet with.

2. Gods forsaking a People is a sore judgement, in that it exposes them to all judgements, Sin is a great evil, in that it exposes to all evil, this is a great evil of punishment, in that it exposes to all punishments. If God be gone, our guard is gone, and we are as a Citty, in the midst of Enemies, whose walls are broken down. Our strength to make resistance, that is gone, for God

is

is our ſtrength, as a carcaſe wit[illegible]e, is a prey, to beaſts of prey; ſo are a[illegible]ple forſaken of their God, to all their devouring enemies, and to infernal, and curſed ſpirits: they are expoſed to miſchief, and the malice of all their malignant enemies. When the Lord had forſaken *Jeruſalem*, the *Romans* quickly made a prey of it; when they were deſtitute of God, their habitation became deſolate. There is no Protection to a People, whom the Lord forſakes; but they are perplexed on every ſide.

3. Becauſe the evils that are on ſuch, whom God hath forſaken, they are only evils. The Prophet *Ezekiel* ſometime hath the expreſſion, *Ezek 7.5. Thus ſaith the Lord God, an evil, an only evil behold is come.* This is ſuch an evil, an only evil to a people. An evil whilſt God is preſent, may have much good in it, the Lord may ſanctifie it for abundance of bleſſing; there is hopes of this whilſt the Lord continues amongſt them; but if he be gone, it is an only evil, and the evils that come upon them are ſuch they have nothing but evil in them.

4. Becauſe no creatures can then afford any help; for what can creatures do when God is departed, he makes the creatures uſeful and helpful, but without him they can do us no good, and us is no ſtead: they may ſay to thee as the King of *Iſrael*, ſaid to the Woman, that cried *Help O King*, He anſwered, *If the Lord doth*

help, wh[illegible] shall I help thee? all creatues may say if God departed, *we cannot help*: Nor the very Devil cannot help if God be gone: when God departed from *Saul*, he sought help from the Devil, 1 *Sam.* 28.15. *Wherefore* (saith the Devil) *askest thou of me? seeing the Lord is departed from thee.*

5. It appears to be a sore judgement, by the anguish and distress, that such have been in, that have been sensible that God hath forsaken them. Sin hath flowen in the face of such, and terrified them: Oh the blessed God is gone, and if he is gone, mercy is gone; and Oh for such and such sins, that lie upon me! what shall I do? what a moan have Saints themselves made in such a case? as *David*, Psal 22.1.2. *My God, my God, why hast thou forsaken me? why art thou so far from helping me? and from the words of my roaring? Oh my God, I cry in the day time, but thou hearest not, and in the night season, and am not silent.* Oh how *Saul* roared out his distress! and that on this account especially, that God was departed from him, not so much that the *Philistines* were upon him, had not God been gone, he could have dealt well enough with them; but here was the misery, and the sting of the misery, God *was departed from him.*

6. It is a sore punishment, in that it is a great part of the punishment of Hell. The essential parts of that punishment, is pain of loss, and sense,

and

and the former some reckon [illegible]

Use: 1. How foolish are sinners that do even bid God depart from them? as we read, *Job* 21. 14. *Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways.* But do they know what they say? Oh sinners is this your wish? if it be granted, it will prove your woe for ever. Happily Gods presence is now your trouble; but I tell you his absence would be your torment.

2. See here what an evil it is to forsake God, is it a judgement of judgements to be forsaken of God? surely then it is the sin of sins to forsake him: the evil of punishment is in being left by God, and the evil of sin is in leaving God. What, forsake God, who is our only good? God who made us, and possest us from our beginning? God that hath been the guid of our Youth, that hath been good to us, and fed us all our dayes? *Jer.* 2 19. *Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.* And there is an aggravation of it, *ver.* 17. *Thou hast forsaken the Lord thy God, when he led thee by the way.* As a guid to direct thee, as a staffe to support thee, as a convoy to guard thee, as a Father to provide for thee, that thou hast wanted nothing: well may it be said, *how evil and bitter a thing is it*, that thou hast forsaken the Lord? He adds in the 31. *verse*, *Oh Generation!*

Generation [illegible] what? of what you will; God leaves a [illegible] that you may write what you please, generation of Vipers, or Monsters. or any thing rather then generation of Gods people: *See ye the Word of the Lord*, Behold your face in that Glass. So your causeless apostasies have I been a wilderness unto Israal? Have you wanted any thing, Oh ye degenerating crooked, and willfull generation? God may say to such sinners, as *Pharoah* to *Hadad*, when he would be gone, 1 *Kings* 11. 22. *But what hast thou lacked with me, that thou seekest to be gone?* what hast thou lacked sinner, that thou seekest to be gone from the Lord? the sinner must answer with him, nothing, howbeit let me go in any wise. He came to him in his distress, and when his turn was answered, away he packs. They forsake because they will forsake.

3. Wonder not that Gods Saints have been so solicitous with him, not to forsake them. Thus *David*, Psal. 119.8. *Oh forsake me not utterly*. He might well be solicitous in this matter, for he understood what it was to be forsaken of the Lord. They press hard with the Lord whatever he doth he would not leave them, nor forsake them, Isa. 43.9. *Leave us not*. And no wonder, there are such moans, when the Lord may have seemed, to have forsaken them.

4. If Gods forsaking be so sore a judgement it should make us more cautelous and wary, least we

we pull down this judgement on our heads. Men should be afraid of this heaviest of judgements more then the Child is of whipping.

5. Let Gods dear ones take heed of concluding against themselves, that they are under this judgement. They are redieſt to conclude against themselves, and yet really in the leaſt danger: Thus we read, *Isa.* 49: 14. *But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.* But why said *Zion* so? it was from diffidence: as Saints do not forsake God as others do, *Psal.* 18. 21 *I have not wickedly departed from my* God: so God will not forsake them as he forsakes others, not utterly forsake them. His forsaking of his is but temporary and partial.

But here a Queſtion may be moved, *What is the difference between a sinner forsaken, and a Saint forsaken?* for the Lord doth not forsake both alike.

1. When God forsakes his own, yet they cry after him, He withdraws himself from them sometimes, yet so as that he draws their hearts after him as a Mother may hide away from her Child, that it may seek & cry the more earnestly after her.

2. They retain good thoughts of him in his withdrawment, or abſence. As the Spouſe in the *Canticles*, she calls him her Beloved still. As the faithfull wife, she retains good thoughts of her husband, and keeps up her reſpect, though

he be gone from home: but the wicked when the Lord forſakes them, harbour hard thoughts of him. Is this to ſerve the Lord and walk in his wayes? what good have I got by all I have done? ſee how he hath ſerved me.

3. They will ſeek him, till he return again, when the Lord forſakes others, they will ſeek other vanities, to make up the want of Gods preſence. The Adulteſs in her Husbands abſence, will ſeek after other lovers. The true Saint will be ſatisfied in nothing elſe but the Lord till he return. Moreover there is a difference in Gods forſaking the ſinner, and the Saint, when he forſakes the wicked they are left in darkneſs: but when he withdraws from his own he leaves ſome light, whereby they ſee which way he is gone, he leaves ſome glimmering light, by which they may follow after him, and find him.

And again, when he leaves his own, yet his bowels are towards them, *Jer.*31.20. *My bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.* He hath an eye towards them for much good, in his forſaking them.

Uſe. 2. Of *Exhortation*: 1. To thankfulneſs to God, for that he hath not yet forſaken us. Whatever he hath ſtript us of, he hath not yet ſtript us of himſelf, he hath not as yet forſaken us. He might have done it, and have done us no wrong; but he hath not yet done it.

2. To do our utmoſt that he may not forſak

us

us: And here there may be added Motives, and Means.

1. Consider Gods lothness to forsake us. This is a thing that he is not desirous of, he doth not willingly afflict us with this sort of Affliction, or grieve us with this grievous streak. God hath shewed himself loth to depart from those that have departed from him; but have warned them of his displeasure, that they might stay him. It goes neer Gods heart to forsake a People that have been near to him. Me thinks I hear him saying thus, *How shall I give thee up, Oh New-England!* Hence speaking to warn us, of our forsakeing of him, and be instructed, why? least his Spirit depart from us, Isr. 6. 8. *Be thou instructed Oh Jerusalem, least my Soul depart from thee, least I make thee desolate, a land not inhabited.* You may easily stay him, the matter is not so far gone, but you might yet stay him: were we but as loth as he should forsake us, as he is to forsake us, he would never leave us. His gradual motions from a people, argue his lothness, and unwillingness to leave them.

2. Consider what the Lord is to us, or what relation he stands in to us, while he is with us. He is our friend, we have found him to be so, and a special friend too: men in the World are not willing to forego a Friend, a good Friend: He was faithfull, skilfull, powerfull, and tenderhearted a Friend, as ever a people had, he stuck by us

when also we had been in a woe case, *Psal. 124. 2. If it had not been the Lord, who was on our side, may Israel now say.* And had not the Lord been on our side, may *New-England* now say. He is a Father, and a tender-hearted Father, *Isai. 63. 16. Doubtless thou art our Father.* Can children be willing their Father should leave them? he is a Husband, *Isai. 54. 5. For thy Maker is thy Husband*, a loving, careful, tender husband too; can the Wife be willing to part with her Husband? if the Lord forsake us, we are bereft of our friend left friendless, he is all friends in one, none can be our friend, if he be not. If he leave us, we shall be as Orphans, for he is related as a Father, and how sad is the state of poor Orphans: and we shall be in a state of Widdow-hood, a very solitary, and sorrowful state. He is our *Guide* and our *Pilot*; what will become of the blind if their guide leave them? and what will become of the Ship if the Pilot desert it? Thus the Lord is to his, and well may he say, as *Mic. 6. 3. Oh my People what have I done? or wherein have I wearied thee, or given thee any cause to be weary of me*

3. Consider there are shrewd signs of Gods intent to leave us, unless somewhat be done.

If you enquire what? I Answer:

1. The sins for which God hath forsaken others are risen amongst us. The sins for which God forsook the Jews are our sins,

As 1. Harrid

1. *Horrid Pride*, Hosea 5. 5. *The pride of Israel doth testifie to his face*, Pride in Parts, and pride of Hearts, pride in Apparel, and Vestures, and in Gestures, and in Looks, how lofty are their eyes! *New-England* is taken notice of abroad, for as proud a people, of a professing people, as the World affords.

When a People are humble, the Lord will stay with them. If our Immunities, which are Gods Mercies, puffe us up, God will empty us: He will blast that to us that we are proud of.

2. *Deep and high ingratitude.* Do you thus requite the Lord? *Deut.* 32. 6. So the Prophet *Hosea* taxes them, *Hosea* 2. 8. *God gave her Corn and Wine and Oyle, Silver and Gold, but she consumed them on Baal.* We have been blest, but hath God had the glory of our blessings.

3. *Oppression*, Amos 8. 4. *Ye that swallow up the needy.* These Jews were like the Fishes, the greater did devour the less. Some are like wilde Beasts, like Wolves, that tear off the fleece, and eat the flesh of the Flocks. There is more justice to be found in Hell, then amongst some men on Earth: for there is no innocent person oppressed there.

4. *Wearines of Gods Ordinances.* Amos 8. 5. *When will the Sabbaths be done?* They that are

weary

weary of the service of God, and the Ordinances of God, they are weary of God. God indeed hath led us to the full, as to Ordinances, and we are glutted, and surfeited, and have lost our esteem.

When mens Commodities bare but a little price in a place, they will remove the market; if gospel Ordinances are but a cheap Commodity, have lost their price, and men are weary of them: God will let out his Vineyard to another People. If our mercies become our burdens, God will ease us of them.

5. *Consenage* in mens dealings, makeing the *Ephah small and Shekel great, selling the refuse of the Wheat, Amos 8 5,6.* They Pick out the best grain for themselves, and the refuse is to sell.

6. *Idolatry*, which is *Spiritual Adultery*, and is there nothing of this? *Chusing of new Gods.*

7. *Incurrigibleness*, or opposition of a spirit of *Reformation.* When God calls to a People to return by repentance, but they will go on still in their sin: God calls to them by his judgments and by his Rod, but they will not hear, as 'tis *Jer. 5. 3. Thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive Correction: they have made*

their

their faces harder than a Rock, they have refused to return. When it is thus with a People God will pluck up and be gone; so *Jer. 7. 13, 14. Because they would not hear, and would not answer the call of God, I will do to this House as I did to Shiloh,* why, what did the Lord do to Shiloh? ver. 12. *Go to Shiloh, and see what I did to it, for the wickedness of my People Israel.* Go, and view it, and you will see what he did, he left the tokens of his wrath upon them, and forsook them.

2. Another sign of his intent to leave us, is, *in that he is dealing with us as he is wont to deal with them that he is about to forsake.* He takes away those that are mostly with him. He will take away his *Moses's*, those that stand in the gap, and binds his hands with their prayers, when he is designed to pour out wrath upon a People; he will remove the lights, when he is about to darken a land. When men send away their Plate and Jewels, and choise things; it intimates their intention of removal.

3. Another sign is, our *Luke-warmness*, and *Indifferency in Religion*: a usual fore-runner of its removal. When a People care not for God and the things of God, he hath left them in some measure already; and if that spirit abide, he will not tarry long with them.

Use 3. Of *Direction.* 1. *Examine and*

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humble your selves, for all your departure from God your forsakings of him; Humble your selves for them, confessing with bitterness your evil therein, bemoaning your selves before the Lord upon the account thereof. May the Lord hear his People, from *Dan* to *Beersheba* bemoaning themselves *Ephraim* like, then the Lord will hear, and have mercy, and not leave us, for his Names sake.

2. Judge your selves worthy to be forsaken, because of your forsaking of him. If you judge your selves worthy to be forsaken, God will not judge you worthy to be forsaken, 1 *Cor* 11.31.

3. Pray the Lord not to forsake you, the Lord is sometimes staid with Prayers: Prayers have previaled with his Majesty often, and may do again.

4. Forsake your sins, whereby you have forsaken him. Nothing less then this will prevent this mischief, coming upon us. If there be any, either Son or Daughter that will not leave their sins for God, God will leave such.

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